

# CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS.

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## BURMAN MISSION.

From the American Baptist Magazine.

MR. JUDSON'S JOURNAL.

Oct. 6, 1828. We baptized Oo Pay, Mha Kai, Mah Loo, and Mah Lan. The first is a respectable man, about sixty years of age. He was obliged to leave his house day before yesterday, and take refuge with us, his wife and family made such an uproar about his heretical intentions. But last night a pressing message came for him to return, upon which he made them a visit, and they promised to behave better. They only begged, that after he was baptized he would not go about the neighborhood, proclaiming that Guadama is not the true God, as others who enter the new religion are apt to do.

The second is the mother of Mee Aa, of whom the daughter was so much afraid, as mentioned under Aug. 4th. Soon after that date, Mee Aa came trembling one morning to Mrs. Wade, with the alarming news, that her mother had just arrived at the landing place, with the intention, doubtless, of taking her away by force; and what should she do? She was told to go and meet her mother, and to pray as she went. But the poor girl need not have been alarmed. She had been incessantly praying for her mother ever since she had heard to pray for herself; and God had heard her prayers, and softened her mother's heart. So when she heard that her daughter was actually baptized, she only made up a queer face, like a person choking, and said, it was so, was it not? I hear that some quite die under the operation. This speech we all considered encouraging. And accordingly, she soon settled down among us, drank in the truth from her daughter's lips, and then followed her example.

The third is the eldest daughter of Mah Loh; and the fourth, wife of our assistant, Mung Ing.

## Native Church in Rangoon.

Nov. 2.—Ka Thah—arrived from Rangoon. His story is rather interesting, but too long to be given in detail. At the close of the war, in the year 1826, he spent a few months at a large village in the neighbourhood of Shway-doung; and there, devoting himself to the preaching of the word, he produced a very considerable excitement. Several professed to believe in the Christian religion; and three of the most promising received baptism at his hands. Some others requested the same favor; but he became alarmed at his own temerity, and declined their repeated applications. The villagers, in time, returned to the vicinity of Rangoon, whence they had fled, at the commencement of the war. He also returned to Rangoon, his former residence, and continued to disseminate the truth, but in a more cautious and covert manner. He has now come hither to inquire what he shall do with those who wish to be baptized, and to get some instructions concerning his own duty. He says that he cannot stay long; for when he came away the converts and inquirers begged him to return soon; and his heart is evidently with his little flock, which he has left in yonder wilderness. Let us pray for Ko Thah-a, and the remnant in Rangoon. For though the tree seemed for a time cut down, the stump of the roots was left in the earth, with a band of iron and brass, in the tender grass of the field.

## Baptisms in Maulamying.

Nov. 30. We baptized Mung Dway, Mung Shoon, and Matthew. Mung Dway is a native of Arracan, formerly a gross reviler and blasphemer, but now zealous for the truth. Mung Shoon is a merchant of some property, and very respectable connections. Matthew (alias Ram Sammy; that is, god Ram) is a Hindoo, of the same class with Pandarram, mentioned September 21. We have not been in the habit of changing Burman names, as they are generally destitute of any bad signification; but the names of the Hindoos are sometimes (as in the present case) utterly abominable, and require to be cast off, with all their other abominations.

Dec. 7. We baptized Mah Tee, wife of Ko Man-poke, who has been a very hopeful inquirer for nearly a year, but cannot yet fully make up his mind. Mah Tee would have joined the party last Lord's day, had not her husband,

poor man, been unwilling to have her go before him. She has been very anxious about it several days; and though she is of a most amiable disposition, and they have been a very happy couple for twenty-five years, she told him that this was a business which concerned her eternal interests, that she believed in Christ with all her heart, and could not wait for him; and upon this he gave a reluctant consent. She appears to have attained an uncommon share of divine grace.

14. We baptized Thomas, (making the thirtieth received this year) a Hindoo of the same class and character with Matthew, mentioned above.

The four Hindoo converts having all taken Burman wives, without any ceremony of marriage at all, we thought proper to require them to be married in a Christian manner; but none of their wives give any evidence of being piously inclined.

## Ordination of Ko Thah-a.

Jan. 4, 1829. Lord's-day. We commence this year with an auspicious event—the ordination of Ko Thah-a, as pastor of the church in Rangoon, to which place he expects to depart by an early conveyance. He has been so evidently called of God to the ministry, that we have not felt at liberty to hesitate or deliberate about the matter. But if it had been left to us, to select one of all the converts, to be the first Christian pastor among his countrymen, Ko Thah-a is the man we should have chosen. His age, (fifty-seven,) his steadiness and weight of character, his attainments in Burman literature, which, though not perhaps necessary, seem desirable in one who is taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude, in the divine appointment.

A. JUDSON.

POSTSCRIPT TO THE MEMOIR OF MEE SHWAY-EE.

Maulamying, Jan. 28, 1829.

The mystery that enveloped Mee Shway-ee's birth is, at length, unfolded; and it turns out that her tormentor, Mung Shway-ike, was no other than her brother! The father of Mung Shway-ike is now living in this place, and has confessed to us, that Mee Shway-ee was his own daughter, by a second wife, now in Rangoon. It seems that the father and son were ashamed of the child, and disowned the relationship; and the son, being of a diabolical disposition, and having some authority, determined to put her to death by inches. The father is of Musselman descent, a man of considerable mind, but shattered by intemperance. His confession is confirmed by the testimony of another person, now living in this place, who declares, from her own personal knowledge in Rangoon, that such was the birth and parentage of the poor tortured slave-girl.

Whom now we hope in heaven to see,  
A sainted seraph, Mee Shway-ee.

A. J.

MR. WADE'S JOURNAL.

Sent to the Corresponding Secretary.

Since the date of my last letter to you, my time and attention have been occupied, as usual, in the labours of the zayat. Among the Burmans, a zayat is the proper place for preaching the gospel; there is no restraint, every one feels himself at home. God has been very gracious to us, in that he has permitted us to be the instruments of gathering a few souls to Christ from among the heathen.

June 20, 1828. Commenced translating the Memoirs of Mee-Shway-ee, the little Burman slave girl.

21. Mung Bong, (mentioned in the last number of my journal) spent some time at the zayat, and listened as if he really had some love for the truth. One other person listened with marked attention, and on going away took a tract.

29. Mung Bong has been at the zayat but once during the last week. Mung Shan has been nearly every day. Some others have listened attentively and taken tracts.

July 13, Lord's-day. A greater number than usual at worship to day, and nearly all of them hopeful inquirers; the truth is most evidently gaining ground.

20. The present is a most interesting time with us. Mung Shway-bay's daughter, Mah-ree, who is about twelve years of age, after being most deeply convicted of sin, and distressed with the fear of hell, was, two days since, brought into the glorious light and comfort of the gospel; all the larger girls of the school, (six in number) are under deep conviction.

Baptisms commence, and a revival of Religion enjoyed.

27, Lord's-day. Five persons baptized—a native Hindoo, Mung Shway Pan, a woman above eighty; and the other two were girls about twelve years old, both belonging to the native female school. Several other girls of the school are hopelessly pious; others are still under deep distress on account of their sins. The work in the school is evidently the work of God. Our hearts are made glad, by witnessing the outpouring of the Holy Spirit upon the heathen. The revival is of the same stamp as those we have seen in America. We pray that it may spread from the school to the neighbors around. If the work should become as powerful among the neighbours as it is in the school, it would be a marvellous work indeed.

## Opposition of heathen mothers to their daughters.

Aug. 4. Yesterday four persons were received by the church as candidates for the ordinance of baptism. One of them whose name is Mung San-loon, lives near brother Judson's zayat, and is the fruit of his labors. The three others are girls, belonging to the native female school. The mothers of the girls are very angry with them for wishing to embrace the Christian religion. The three girls were baptized immediately after relating their Christian experiences. To-day, the mothers, having heard what had transpired, came and treated their daughters in the most abusive and cruel manner; but the young disciples bore all without uttering a complaint, or even answering a word; truly God makes their strength equal to their day.

## Baptisms Continue.

10. Three persons baptized, viz. Mung San-loon, Mung Shan, and Me Pike; the last of them is a girl belonging to the school.

17, Lord's-day. To-day was our communion season, and on account of there being ten new communicants it was indeed a precious season, such an one as we have never before experienced in this heathen land.

24, Lord's-day. Me Yook, another of the girls of the school, was received by the church and baptized.

Sept. 20, Lord's-day. Last Friday, in a meeting of the church, three persons were examined and received, by the unanimous vote of all the members, as candidates for baptism. To-day, they were baptized; surely we are thankful, and ought to be more so, for the late additions to our little number. To-day, also, was our communion season; we had twenty communicants present, who formerly worshipped idols.

Oct. 6. Yesterday, four persons related their Christian experience before the church, were accepted, and to-day followed their Lord in the sacred ordinance of baptism. Their names are as follows, viz. Oo Bay, an old man, between fifty and sixty years of age; Mah Kai, mother to one of the girls in the female school; Mah Toon, daughter to one of the disciples, and sister to one of the girls in the school; Mah Lan, wife of Mung Ing, the native assistant preacher.

## Itinerant preaching among the Villagers.

Nov. 9. I have spent the last two weeks in visiting and preaching in the neighboring villages.

12. Visited the village of Kyouktan:—found a zayat, in which I spent the day, reasoning with, and persuading all who came, to turn to God and be saved. This village is about six miles from Maulamying, on the south, and contains between forty and fifty houses.

[Mr. Wade here mentions twelve villages, which he visited for the purpose of diffusing the light of the gospel.]

29. Visited Kenyaw, an inland village, about eight miles from Maulamying, on the south-west, containing between twenty and thirty houses. Mrs. Wade accompanied. All the villagers gathered around us, and seemed very cordial. We told them of the true God and the way of life. They promised to consider whether the things we told them are true or not.

Dec. 1, Lord's-day. Two more persons, viz. Mung Shoon, and Matthew, were examined, and unanimously received as candidates for baptism. In the afternoon, they, with Mung Dway, received baptism. The Lord grant they may be faithful unto death, and be an honour to the holy religion they have this day professed.

31. Have spent the last ten days as usual, in visiting and preaching in the different villages, and in assisting brother Judson in revising the translation of the New Testament. Mrs. Wade accompanies me to converse with the women, whenever the duties of the native female school will permit her to be absent from home. The priests are extremely busy in persuading the people not to embrace this religion; but no power, no persuasion can resist God. As many as are ordained to eternal life will hear and believe.

God seems to have commenced a work in Letha-Mahzoo, (the upper part of Maulamying) and at the suggestion of some of the people of that neighborhood, we have erected a zayat which is just completed.

To be continued.

From the Columbian Star.

## CLEMENS, BISHOP OF ROME.

It is not a little to the honour of this venerable Apostolical man, that he was the 'fellow labourer' of Paul, and one of those whose names were written in the book of life. He was born at Rome, on Mount Celius, and was the son of Faustinus, who by some, though perhaps improperly, is supposed to have been related to the family of the Cæsars.

That Clemens was Bishop of the church at Rome, is the unanimous and unquestionable agreement of ancient authors; but the Roman writers, how much soever they speak of the constant and uninterrupted succession to the chair of St. Peter, are yet involved in an inexplicable difficulty about the order in which the first four bishops of their church succeeded.

By the term Bishop, as applied to the Primitive Fathers, we are not to understand a Diocesan, but a Christian Pastor.

each other, and scarcely two of them, of any note, give the same account. A disinterested writer supposes, that at first a distinction was maintained between the Gentile and Jewish converts at Rome, and that Paul, as the Apostle to the Gentiles, had the care of the former, and Peter, who also preached the Gospel a short time in that city, took charge of the Jewish Christians. Some foundation for such a conjecture seems to exist even in the Apostolical history, where Luke tells us, that Paul, at his first coming to Rome, being rejected by the Jews, turned to the Gentiles, declaring to them 'the salvation of God,' who gladly heard and entertained it, and that he continued thus 'preaching the kingdom of God, and receiving all that came in unto him for two years together.' The same author supposes that Linus was ordained pastor of the Gentile church, and was succeeded by Cletus, and that the Jewish converts were committed to Clemens, who, upon the death of Cletus, and when prejudice had subsided, united the two societies in one.

We are told that Clemens, during his pastoral office in the church at Rome, sent several persons to propagate the Christian religion in those countries where the sound of the Gospel had not been heard. He was also instrumental in preserving the peace of the churches.

An unhappy schism was created in the church at Corinth, by two or three factious persons, who, envying the authority and esteem of their teachers, attempted to dispossess them, and drew the greatest part of the brethren into the conspiracy. The Corinthians sent to Rome for advice and assistance; between which two churches there appears to have been a more friendly intercourse than between any two others mentioned in the ancient writings. Clemens accordingly sent an Epistle to the Corinthian converts, among whom he endeavoured by kind and convincing arguments to restore peace and order. He wrote the whole of the Epistle 'in the name of the church of Rome,' without so much as mentioning his own. Nothing is seen in it like 'lording it over God's heritage.' Had he known himself to be the infallible judge of controversies, invested with supreme power, by whose sentence the whole Christian world must abide, and from which there lay no appeal, we might expect him to have managed the affair in a different manner. But these were the encroachments and usurpations of later ages, when the spirit of covetousness and secular ambition had corrupted the modesty and simplicity of primitive times.

By the exercise of firm patience and consummate prudence, Clemens survived the troublesome period of Domitian's government, and the short but peaceable reign of Nerva. But the clouds began to gather blackness in the time of Trajan, a prince of an amiable disposition, and possessed of many excellent qualities, but zealous for his religion, and on that account a severe enemy to Christians. Among the laws enacted in the beginning of his reign, was one which interdicted the lectures, societies or colleges established throughout the empire, which assembled for the purpose of teaching, under pretence of the more convenient despatch of business, and the maintenance of mutual love and friendship, and which the Roman States beheld with a jealous eye, as fit nurseries for treason and sedition. Under the notion of these unlawful combinations, the Christian assemblies were regarded by their enemies; for finding them condescended under one common President, and constantly meeting for the solemnities of their religion, and practising a form of worship different from that of the empire, they thought they might securely proceed against them as illegal societies, and contemners of the imperial constitution. Clemens, as head of the society at Rome, was sore to bear the heaviest part. Indeed it was what he himself had long expected, as appears from his letter to the Corinthians; in which, having spoken of the torments and sufferings the Apostles had undergone, he tells them, that he looked upon himself and his people 'as set to run the same race, and that the same fight and conflict awaited them.'

The troubles of Clemens are said to have first arisen from his having converted Theodora, a noble lady, and afterwards her husband Sisinnius, a kinsman and favourite of the late Emperor Nerva. Others of great note, following the example of these distinguished personages, shortly embraced the faith. This remarkable success drew upon him the particular odium of Torquatus, a man of great power at that time in Rome. By means of the inferior magistrates of the city, he excited the people to a mutiny against the good man, charging him with magic and sorcery, and as being an enemy and blasphemer of the gods, and proclaiming that he should either sacrifice to the heathen deities, or expiate his impiety with his blood. Mamertinus, Prefect of the city, a moderate and prudent man, being willing to appease the tumult, sent for Clemens, and mildly persuaded him to comply. But finding his resolution inflexible, the Prefect informed the Emperor of the case, who returned the short rescript, that Clemens should either sacrifice to the gods, or be banished to Cherson, a city beyond the Pontic sea. Mamertinus having received the imperial mandate, reluctantly obeyed, and gave orders that all things should be made ready for the voyage. Clemens was accordingly transported, to dig in the marble quarries, and in the mines.—*Damatio ad metalla* is a punishment frequently mentioned in the Roman laws, and is said

to be *proxima morti pena*, the very next to capital punishments. Indeed the usage under it, was extremely rigorous; for besides the severest labour and most intolerable hardship, the condemned person was treated with all the instances of inhumanity, whipped, beaten and chained, deprived of his estate, which was forfeited to the public treasury, degraded to the condition of a perpetual slave, and consequently rendered incapable of making a will.—He was further exposed to public dishonour, by having his head half shaved, his right eye bored out, his left leg disabled, and his forehead branded with an infamous mark.

Clemens arriving at the place of his uncomfortable exile, found vast numbers of Christians condemned to the same miserable condition, whose minds were not a little encouraged under all their sufferings at the sight of so good a man. By the constancy and efficacy of his preaching, the enemies of the saints were led to entertain a more favourable opinion of them and their religion, and the inhabitants of the neighbouring country daily flocked over to the faith, so that in a little time Christianity had driven Paganism from the field, and all the monuments of idolatry in the vicinity were defaced and overturned. Intelligence of this was quickly carried to the Emperor, who despatched Aufidianus to arrest the progress of their growing sect. This was attempted by methods of terror and cruelty, and by putting great numbers to death. But finding how resolute the Christians passed to execution, and that the martyrdoms of one day only prepared them for the torments of the next, Aufidianus ceased to contend with the multitude, and resolved to select one of particular note, whose exemplary punishment might strike a dread on the remainder. Clemens was singled out for this purpose, and all temptations to swerve him from his integrity being tried in vain, the executioners were commanded to carry him on shipboard and throw him into the sea, where the Christians might despair of finding him. The death of Clemens occurred A. D. 100, in the third year of Trajan, a little more than two years after his banishment, and after he had been sole bishop of the church at Rome about nine years.

Many writings, besides his Epistle to the Corinthians, which is genuine, have been attributed to Clemens; such as the Epistle to James, the Lord's brother, the Recognitions, Homilies, and the Apostolical Constitutions and Canons, which are evidently supposititious.

From the Youth's Friend.  
CLOSING ADDRESS.

## My dear young Readers:—

For the last time in the present year, your little Magazine is permitted to address you.—How many dear children, whose eyes sparkled with pleasure, as they joyfully received the first number for the year 1829, will not look upon the pages of the last number which you now hold in your hand? Their eyes are closed, their forms, beautiful and active as they were, are seen no more around us; we hear no more their gay and pleasant voices sounding in our dwellings; they are gone from us, and as the red leaves of the forest, and as the flowers of the field, are laid low, so they are brought down, and are laid beneath the clouds of the valley. We loved them; they were very dear to us; we would have kept them with us; but death spared them not, and they are gone.

But, for some of them, we do enjoy the hope that their happy spirits are now before the throne, and at the resurrection of the just, when they that are in the graves shall come forth, their glorified bodies shall arise, and they shall be forever with the Lord! May we not have this hope, for that dear little girl, who, when on her death bed, exclaimed, 'I love the Sabbath School, I love the teachers, and father and mother, brothers and sisters, but I love Jesus Christ better than all.' And, for the dear boy who, when in his illness, he was asked if he desired to live, replied, 'No, for I think that death will be my gain. O, I am thankful that God was so good, as to send his Son into the world, to die for sinners such as I!' Yes, for these, and many others, we do enjoy this blessed hope.

But to you, dear reader, our God has been very merciful. He has called others from time into eternity, but he has spared you yet another year, that you may 'bring forth fruit, and that your fruit may remain'; but even now the sentence may have gone forth against you, 'Cut it down, why cumbereth it the ground!'

But shall not the past year suffice to have been spent in sin and folly? Have you not given time enough to the world and to Satan? Listen to the voice of truth, which speaks to you even in the lines which you are now reading, and if you are spared to receive in the new year, the first number of the Youth's Friend, may it be with a heart grateful to God for his goodness, and a determination to live for his service.

THE EDITOR.

## CHURCH DEPOSITORIES.

We have frequently mentioned that the Baptist General Tract Society is wholly unable to establish and manage a sufficient number of Depositories, to bring Tracts within convenient distance of all who wish to obtain them. An expedient has occurred to us by which this whole difficulty may be speedily removed. It is this. Let three or four or more brethren of each church, who are able and willing, contribute from \$20 to 50; let them appoint a com-



petent individual, the minister, or some other suitable person to manage the business;—then let the amount be invested in our tracts at ten pages for a cent. From this stock, let the Tract Society of the church and congregation be supplied, and the amount contributed by them remitted to the General Society, stating what part is a donation to aid the funds, and what part for Tracts—the same number of pages to be returned by the General Society to the Depository, as it may have issued on their account. Let it be made known extensively from the pulpit or otherwise, that there are tracts in the hands of the agent for sale, that all who wish to purchase for further distribution than their annual subscription to the auxiliary will enable them to make, may have opportunity to do so. Let it be impressed on the minds of all the friends of the Redeemer, that they should not be content with putting into circulation only 25 or 30 cents worth of tracts in a year, but that they should engage in the circulation of them as extensively as their means and opportunities will allow. Those especially who travel, should furnish themselves with tracts to distribute, that on board steam boats, stages, in taverns, along the roads, and wherever they stop, they may thus put sinners in mind of the day of judgment, and the necessity of repentance towards God, and faith towards the Lord Jesus Christ. Every one also who stays at home has continual opportunity to circulate tracts among his friends, family connections, and persons with whom he may do business; and in this way spread widely abroad the admonitions and invitations of the Gospel.

Let the price of the tracts be eight pages for one cent. Then there will be about enough profit to pay the expense of freight, postage, &c. which are unavoidable, and afford a few to the minister for distribution in his visits and on his journeys. The proceeds of the sales will enable the agent to keep up the stock, and replenish the depository with all the new tracts published by the Society.—*Bap. Tr. Mag.*

From the Philadelphia Recorder.

"WHAT COMMUNION HATH LIGHT WITH DARKNESS? AND WHAT AGREEMENT HATH THE TEMPLE OF GOD WITH IDOLS?"—Corinthians, vi. 14—16.

Wherever Christianity has obtained a root in the heart of an individual, he will soon be enabled to answer to this question, that there can be no union between things so opposite as the maxims of the world, and those of the religion of Jesus Christ; he will daily and hourly experience the truth of this in his necessary intercourse with the world; in the same proportion as he grows in grace, in devotedness to the world, and devotedness to God. It is utterly impossible for a true man of God to possess the same relish for worldly associates, as he had when he was living like them, "without God, and without Christ in the world." Even the society of his dearest connections, if unconverted, no longer affords him the same gratification which it once did; the broad and distinguishing line which is drawn between the worldling and the true Christian, has passed between them: their joys are no longer the same, their hopes and fears, views and aims, are different, and he who in an unconverted state, appeared to think and feel that transitory objects were sufficient to satisfy his soul, learns as a Christian, to say of the once fondly idolized, "woe me, that I sojourn in Mesek, that I dwell in the tents of Kedar!" Once, his joys were all derived from earthly sources; consequently, to spiritual enjoyments he was a stranger;—but when the "love of God is shed abroad in his heart," how visible the change! He who once delighted in the haunts of folly and dissipation, now has learnt to say, "one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Once, he thought how desirable was wealth, fame, pleasure, or any other bauble; now, he has learnt to count them all as less than nothing, so "that he may win Christ and be found in him." Once, he disregarded the day of the Lord; now, he has learnt to call the Sabbath his delight—and when his heart sometimes faints within him, and discouragements from within and without, press hard upon him, with what heart-felt joy can he take up the language of the Psalmist, and exclaim, "I was glad when they said unto me, let us go into the house of the Lord." "How amiable are thy tabernacles! O Lord of hosts." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Once he followed his own will, and hated that of God; but the true Christian will delight to do the will of God, "his delight is in the law of the Lord after the inward man." The worldling knows nothing of the joys of sweet fellowship with God; but the child of God loves to draw near to his heavenly Father, and in his house of prayer, or in the private closet, to enjoy some foretaste of those pure and elevated joys, which await him in the holy mansions of the blessed. He loves the humblest disciple of the meek and lowly Jesus with a disinterested tenderness, of which the world knows nothing, and delights in the "saints of the Lord" as the "excellent of the earth," and as his brothers and sisters; and although through the infirmity of his flesh, he may often unwillingly stray from the path of gospel holiness, yet his weary soul finds no rest, save in the pardoning, strength and redeeming love of Christ.—Oh! how different are the pleasures of the world from those of the Christian! Wherever the gospel has triumphed over an immortal soul, there fruits must appear in a greater or less degree, or else there is only the "form without the power of godliness." How solemnly has our Master called us to "come out from the world," to bear the reproach of the cross; are we not told that the "friendship of the world is enmity with God?" and has not the word of God said "love not the world?" Oh! let us remember to "bear about with us the marks of our high calling," to have

our conversation in heaven," not to be conformed to this world, but to "be separate from sinners," and then the blessed promises are ours, what else need we desire but this? "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." H. M.

#### DECEMBER.

"Hark! a glad sound the lonely desert cheers; Prepare the way—a God—a God appears!" As the year advances towards its close, the days become visibly shorter, and every thing assumes a different feature. Clothing suitable to the winter is now resorted to; the cheerful fire blazes, and the long winter evenings invite to reading, and the various recreations adapted to the season.

Yet we must remember that God has made Winter, and in the admirable scheme which He has formed for the government of the universe, Winter is necessary to promote the general good. It affords a rest to the earth; it benefits the orchard and the garden, by causing the trees to strike their roots more deeply and more firmly into the soil; it is beneficial to man, as it conduces to his general health.

December was originally called by the Saxons *winter-monot*, but after they embraced Christianity, it was altered to *heligh-monot*, or holy month: "The feast of Thor," which was celebrated at the winter solstice, was called *giul* from *iol* or *ol*, which signified *Alle*, and is now corrupted into *Yule*.

On the 21st. or St. Thomas's Day, which is the *winter solstice* the sun enters the tropic of Capricorn. This is the shortest day, being at London about seven hours and three quarters long; the sun rising at eight minutes past eight, and setting at eight minutes before four. How short when compared with the longest day, which enjoys the sun upwards of sixteen hours and a half! Every thing seems to be designed to become a moment of the great value of time. The seasons change, the sun rises and sets, the leaves perish, the fruits fall off, the beautiful flowers wither, and all things hasten to decay. Look at the smiling infant, advancing to the blooming youth, eagerly pressing on to manhood, and rapidly hastening to mature age. If I take out my watch, and contemplate the progress of minutes and seconds, how soon is the hour gone.

"The bell strikes One. We take no note of time. But from its loss?"

Reader! thy shortest day is hastening on. Some sudden catastrophe may bring it to a moment when thou art not aware; or, a lingering consumption may place it before thee, thy shortest day! The vital fluid will no longer flow warm through thy veins,—thy active feet will no more carry thee whithersoever thou wilt; thy sparkling eye will cease to gaze on objects of harmony and beauty; thou wilt then be "a stiffened corse"; the mourners will attend thee to thy grave; the cold earth will be thy bed, and the coffin thy habitation. But thy spirit—oh whither will thy spirit flee? for thou must live when thy body is dead. Yes, heaven or hell will be its abode. Dost thou tremble? Dost thou start? Why art thou fearful? Why falls the color from thy cheek? The truth is revealed; it is thy heart that is not right in the sight of God. Thy spirit is not renewed; thy conscience is not purified from guilt; hence these secret forebodings of wrath to come! Look—oh look to Jesus, before the shortest day arrives. Take refuge in him from the wrath that is just ready to overwhelm thy guilty soul. He saves to the uttermost.

This month leads us to the contemplation of an event of all others the most joyful and wonderful—God assuming our nature, and appearing in our world. This is well styled the great mystery of godliness! great indeed, for neither man nor angel can comprehend it, or fathom its immense abyss. The subject embodies every thing which can excite astonishment and rapture. The whole scheme of salvation rises to view; the amazing condescension of the Son of God; the profound wisdom of the Triune Jehovah; the fitness of the Mediator for His office, as *divine* to assert the rights of God—as *human* to sustain the miseries of the sinner, to bear his griefs, and carry his sorrows.

God was manifest in the flesh to take away our sins; to destroy the works of the devil; to fulfil the law which man had broken; to make atonement for guilt, and bring in everlasting righteousness.

"Manifest in the flesh." His words were such as never man spake; his miracles the result of no delegated authority, but the effect of his own divine power. He raises the dead; he makes lame to walk; at his command the deaf hear, the dumb speak, the blind see! Now he sleeps in the vessel as a man; anon he calms the tempest and stills the storm as a God! See him at the grave of Lazarus—as man he weeps; as God he commands with a loud voice, and Lazarus comes forth!

Jesus is a Saviour full of compassion, grace, and truth. Thousands have already found eternal life in Him, and his promises and invitations still encourage the approach of every sinner, and assure him of pardon and everlasting felicity. May the Holy Spirit impress every reader of these reflections with the excellency of Jesus, and lead him to seek earnestly that better part which can never be taken from him.

\* Thon (according to ancient legends) was "the son of Woden and Friga, and the greatest god among the Saxons and Danes, while they continued Heathens. They believed that he reigned over all the aerial regions which compassed his immense palace, consisting of 540 halls; that he launched the thunder, pointed the lightning, and directed the meteors, winds, and storms." Prayers were addressed to him for winds, rains, and seasons, and to him the fifth day of the week was consecrated and called *Thor's day* or *Thursday*.

Slander cannot make the subjects of it either better or worse, it may represent us in a false light, or place a likeness of us in a bad one, but we are the same; not so the slanderer; for calumny always makes the calumniator worse, but the calumniated—never.—*Lazen*.

REFLECTIONS AGAINST THE BAPTISTS REFUTED. A Sermon, delivered at the Dedication of the Baptist Meeting-House in New-Bedford, Oct. 22, 1829. By Daniel Sharp, Pastor of the Charles-st. Baptist Church, Boston. Lincoln & Edmunds, Printers.

Discourses which sustain the character of the one now before us, are calculated to do much good. The manner and the spirit in which truth is exhibited, are calculated no less to gain the esteem, than to convince the judgment of readers. It is too often the case, that when even the Christian Divine touches upon those points of theology or of practice, in which the denomination of which he is one, differs from those of others, a spirit of invective and recrimination is indulged. This frequently produces a like spirit in some opponent; and as each proceeds in the discussion, their affections and their judgments become so affected, that truth is not sufficiently regarded; and the argument frequently ends in a war of words. Their productions have a very ill effect upon a certain portion of men; we mean those who delight to find blemishes in the Christian character, and especially in those who minister at the altar. When the public mind becomes more fully enlightened, as to the principles by which the Baptists are guided, in regard to the ordinances of Baptism and the Lord's Supper, we judge the hope and belief, that less invective and hardness of feeling will be exhibited toward them than heretofore. And till that period does come, at the same time that we do not swerve from correct principles, let us conduct ourselves towards others who differ, with all that kindness and forbearance, which is so often inculcated in the Bible, and against which there is no law. We should be pleased to know that this Sermon has an extensive circulation. The following extracts are given, relating to Baptism and the Lord's Supper.

Text, Acts xviii. 22.

"The charge has often been made, that we substitute baptism for personal piety—so often, indeed, that many really believe we lay more stress on this ordinance, than on a holy life.—It is said that even 'gospel ministers have been actuated by such an intense zeal in favour of one particular form of this external rite, that they seemed almost inclined to make it the sum of all religion.' We can only say that we know no one to whom it would not be great injustice to apply these remarks. If there have been persons either in public or private stations, whose conduct has merited this censure, they certainly have acted inconsistently with their baptismal engagements.

We view baptism itself as a public and solemn declaration, that we are dead to sin, & that we are determined henceforth to live unto righteousness. "So many of us as were baptized into Jesus Christ were baptized into his death! Therefore, we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—We have always avowed, and in our church discipline have acted on the principle, that no external rite, ever can be a substitute for a pious and moral life. We require of those who unite with us, proof of the sincerity of their profession, by adding to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." For we are persuaded, "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

Where the works of the flesh are manifested in the life of one who has been baptized, and in the exercise of Christian charity received into the church, he must, according to our practice in the exercise of Christian fidelity, be excluded. It is a faithful saying, and these things we would affirm constantly, that they who have been baptized should be careful to maintain good works. We do hope, therefore, that we shall not again be unkindly charged with "substituting an excessive zeal for an outward rite, in the place of pure love to Christ, and to the immortal souls of men."

Perhaps no censure of us has been so generally believed, or operated so much to our disadvantage, as the imputation that we are an extremely bigotted people. This is a stigma from which we would vindicate ourselves.—Bigotry is a blind zeal; an unreasonable attachment to certain opinions or practices.—As we do not like the name, so we pray that we may never exhibit the character of bigots. We think, however, that an honest attachment to principles, and a conscientious conformity to the laws of Christ, are not bigotry. It seems to us that a strict observance of the order of Christ's house is not only reasonable, but perfectly consistent with the manifestation of the kindest and most respectful feelings for those with whom we do not walk in church fellowship.

The charge of bigotry, is chiefly founded on the fact, that we do not receive to the Lord's table, Christians whom we consider unbaptized. Our reasons are these. We believe that in the days of the Apostles, persons were invariably baptized before they were admitted to the Christian church; and that this arrangement should still be sacredly observed. This belief has led our churches to require that all who participate with them in the supper, shall have been baptized. Our conduct in this case does not originate in prejudice or caprice.—We claim no authority to impose such a regulation, but we believe that our Lord has imposed it, and that we are bound to carry his regulations into practice.

We trust then we shall be credited when we say, that in not receiving our unbaptized brethren at the sacramental board, we are not influenced by any unkind feelings. For many of them, we cherish sentiments of unfeigned affection and respect. But we love our Master more, and we feel persuaded that we should depart from the established order of his church were we to admit to his table those who have not previously been baptized.

\* Romans vi. 2, 4.

If, my friends, we err on this point, we certainly are not alone. With few exceptions all Christian denominations practise on the belief that baptism is a prerequisite to a participation of the Lord's supper. They admit none who have not in their judgment been baptized.—The principle on which we and all other denominations act in this instance, is precisely the same. We may all be in an error. But until other Christian sects shall have discovered that the omission of baptism does not disqualify persons for suitably partaking the memorials of the Saviour's death, we must say, that they cannot censure our practice without condemning their own.

Besides, we are prepared to commune with all Christians in the noblest and most scriptural import of that expression. It has often been significantly remarked, "you will not commune with us now, but we shall all commune together in heaven." We rejoice in the blissful anticipation. But we are not willing to wait until that period. We would enjoy here an earnest of that sublime and celestial intercourse. We plead for a communion on earth, with Christians of every sect, which shall bear a resemblance to that of heaven. We do not suppose that the communion of "the just made perfect," consists in partaking of the symbols of Christ's death, but in high and spiritual intercourse; and mutual expressions of admiration and gratitude while reviewing the dispensations of providence and grace towards them in this world; in mingled songs of praise to Him who hath washed them from their sins in his own blood; and in exalted converse concerning the glorious scenes which the revolutions of eternity will be continually unfolding to their delighted gaze. In such communion as this, although of a more humble character, we would gladly participate with all good men.

It would seem from observations which are frequently made, that there is no such thing as Christian communion, except at the table of the Lord. This we conceive is a great mistake. There is undoubtedly a communion of saints in this rite, but this is an incidental circumstance, rather than the special design for which it was instituted. This will more fully appear, by considering attentively the language of the New Testament on this subject. "Take, eat," said Jesus, "this is my body which is given for you: this do in remembrance of me." After the same manner he took the cup, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come." The Apostle Paul states most distinctly the particular object of this feast, when he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ?—The bread which we break, is it not the communion of the body of Christ?" Here is no intimation, that our Lord appointed the supper as a token of the communion which Christians have with each other. It was evidently intended for other and more important purposes. It was to be a perpetual memorial to his disciples of his bleeding and dying love, conveying the assurance, that although absent in person, yet he is ever mindful of their interests.—And while it represents in appropriate and affecting emblems his unparalleled compassion, it gives vigour to their faith, animates their hope, and increases the ardour of their devotion and love. Hence the "cup of blessing which we bless, and the bread which we break," are not mentioned as means by which saints are to commune with one another, but by which they are graciously assisted to commune with Christ in his sufferings and death.

It is greatly to be lamented, that the controversy concerning the prerequisite for suitably communicating at the Lord's table, has given rise to incorrect views. The attention of Christians has been diverted from the chief design of the institution, that of "discerning the Lord's body," and fixed almost exclusively upon it, as the divinely constituted medium for manifesting their fellowship with each other.—Thus weakening its legitimate effects on the heart, by considering that as its leading object which, at most, is only incidental.

But, my friends, if we are sincerely desirous of living in communion as becometh saints, there is a more excellent way, than even assembling together at the Lord's supper. It is better enjoyed, and more nobly illustrated in kind Christian intercourse; in abstaining from all unnecessary causes of strife; in bearing with each other's errors and imperfections; in mutual disclosures of our fears and hopes, our joys and sorrows; and in affectionately aiding each other onwards, in the path to heaven. Should such be our conduct, then will ours be the communion of saints, although we may be connected with different sections of the church universal.

"Let us, my friends, cultivate that 'charity, which thinketh no evil; which doth not behave itself unseemly; which rejoiceth not in iniquity, but rejoiceth in the truth.' If we should hear any thing said to the disadvantage of another denomination, let us think it possible that it may be untrue; and if necessary that we should form our opinion, or act in relation to such a statement, let us do it understandingly, impartially, charitably."

\* 1 Corinthians x. 16.

The depth of the ocean is a point which has puzzled, alike, philosophers and practical men, and is, after all, left in a wide field of conjecture. The most probable guide is analogy, and the wisest men, judging by this criterion, have presumed that the depth of the sea may be measured by the height of mountains, the highest of which are between 20,000 and 30,000 feet. The greatest depth that has been tried to be measured, is that found in the Northern Ocean by Lord Mulgrave; he heaved a very heavy sounding lead, and gave out along with it, cable rope, of the length of 4680 feet, without finding the bottom.—*Malie Brun*.

#### CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 12, 1829.

IMPROVEMENT IN THE CONDITION OF THE VARIOUS CLASSES OF SOCIETY.—It is with pleasure that we observe the plans of improvement, adapted to the several classes of which community is composed. Literary, Moral, and Scientific Associations are now in progress, in our several large towns and cities, which are calculated to meet the wants and circumstances of men in the various occupations of life. Youth, who have during past years, lost much time in idleness and dissipation, for the want of relaxation of a pleasant and beneficial tendency, have now opportunities for acquiring that knowledge, which is calculated to make them useful in after years. Among these Associations, we are gratified at noticing several of Mechanics, which are offering to the men and youth for which they were established, the advantages of well selected libraries, lectures on the various branches of useful knowledge, &c. &c. We consider these endeavours of Philanthropists, to give a proper direction to the expanding minds of the young, praiseworthy; and should be happy to witness the rise of institutions, for the gratuitous dissemination of knowledge, in all our towns and villages. There is no doubt in our mind, that a most salutary influence might thus be exerted, in keeping young men from scenes of improper amusement, and dissipation.

The American Baptist Magazine, for December, contains the farewell notice of the respected gentleman who has conducted that work the year past; it is very desirable that the present reputation of that Magazine be sustained.

#### MINUTES OF ASSOCIATIONS WANTED.

The Agent of the Baptist General Tract Society, requests that a copy of the Minutes of each Association, for 1829 (if not already sent,) be forwarded to him previous to Jan. 1, 1830, that a full table may be prepared of the Associations, for the next Magazine. The Minutes not received from this state, are the Ashford and Stonington Union. Direction.—NOAH DAVIS, Philadelphia. Persons forwarding minutes, are requested to write on them their names, and the names of their Post-Offices, and nothing more, or they will be charged with letter postage.

#### NOTICE.

The Sabbath Schools of the Hartford County Sabbath School Union, will receive, that circulars were sent by the Board of Managers, during the last summer, stating to their Schools that, at the solicitation of the Agent from the American Sunday School Union, the Board had pledged themselves to raise \$400 the ensuing year for the purpose of supporting a Sabbath School Agent in the Valley of the Mississippi, to be under the direction of the American Sabbath School Union. The plan proposed for raising this money, was to request that monthly collections should be taken up in our schools, as the object might easily be accomplished in this way if the children of our Schools should generally contribute but one cent a month. The time has now arrived when the first quarterly payment becomes due. Those Schools therefore which have made collections, but have not transmitted them are requested to forward them without delay to Mr. Alexis S. Baker, Treasurer of the H. C. S. S. Union.

#### NOTICE.

THE Tolland County Temperance Society will hold their next meeting at Ellington, on Tuesday the 15th day of December instant, at 12 o'clock.—The delegates from the different associations are especially requested to make accurate returns of the number of members, both male and female in their respective societies to the Secretary of the county Society. Gentlemen from other counties have been invited to attend and address the meeting, and the friends of temperance in the County are expected to give interest to the occasion by their general and punctual attendance.

JOHN H. BROCKWAY, Sec'y.

Ellington, Dec. 3.

#### NOTICE.

An adjourned Meeting of the "Board of Managers," of the "Connecticut Baptist Convention," will be held at the Baptist Meeting-house in this city, on Wednesday, the 16th day of Dec. inst. at 9 o'clock A. M.

Hartford, Dec. 3d 1829. A. DAY, Sec'y.

#### NOTICE.

THE Executive Committee of the "Connecticut Branch of the Baptist General Tract Society," are hereby notified to meet at the Baptist Meeting House in Hartford on Wednesday the 16th inst. at 3 o'clock P. M.

Per order GUSTAVUS F. DAVIS.

Dec. 5, 1829.

N. B. The following persons are members of the Board:—Gustavus F. Davis, John C. Johnson, B. M. Hill, George Phippen, Wm. Palmer, James Graw, George Mitchell, George Reed, Daniel Parker, John Bradlock, Joseph W. Dimock, James G. Bolles, Jeremiah Brown, Joseph S. French, Joseph B. Gilbert, Philemon Canfield.

#### NOTICE.

The Litchfield County Minister's Meeting, will be held in Cornwall, (South Society,) or Warren Church, at the house of Elihu Barbers, the last Thursday in December, at 9 o'clock A. M. The subject for discussion is Math. xi. 12.

N. B. A free conference is appointed on Wednesday, the day previous to the Minister's meeting, for day, the day previous to the Minister's meeting, for preaching, addresses, exhortations, prayers, &c. The exercises to commence with a sermon, at 10 o'clock, at the school-house on Great Hill.

SILAS AMBLER, Clerk.

NEW METHODIST COLLEGE.—The Wesleyan College has been located, by the Methodist Convention now in session in this city, at Middletown, in this State. "This choice of site, a detour in every respect, was induced, we presume, by very liberal propositions made by the citizens of M. They engage to raise the sum of \$20,000 in addition to a grant of the building formerly occupied by the Military School.—*Conn. Journal*.

INTEMPERANCE.—Ulloa remarks that the immoderate use of spirituous liquors has made more havoc among the Indian population of Peru in a twelvemonth, than that produced by the mines in half a century.

The greatest and the most amiable privilege which the rich enjoy over the poor, is that which they exercise the least—the privilege of making them happy.



## POLITICAL.

## THE PRESIDENT'S MESSAGE.

Was received in this city, on the 9th inst. at about twenty-five hours from the time of its delivery at Washington. Its length precludes its entire insertion in this paper. We give the following extracts:

## Our Foreign Relations.

Our Foreign relations, although in their general character pacific and friendly, present subjects of difference between us and other Powers, of deep interest, as well to the country at large as to many of our citizens. To effect an adjustment of these shall continue to be the object of my earnest endeavor; and notwithstanding the difficulties of the task, I do not allow myself to apprehend unfavorable results. Blessed as our country is with every thing which constitutes national strength, she is fully adequate to the maintenance of all her interests. In discharging the responsible trust confided to the Executive in this respect, it is my settled purpose to ask nothing that is not clearly right, and to submit to nothing that is wrong; and I flatter myself, that, supported by the other branches of the Government, and by the intelligence and patriotism of the People, we shall be able, under the protection of Providence, to cause all our just rights to be respected.

Of the unsettled matters between the United States and other Powers, the most prominent are those which have, for years, been the subject of negotiation with England, France, and Spain. The late periods at which our Ministers to those Governments have been sent, render it impossible, at this early day, to inform you of what has been done on the subjects with which they have been respectively charged. Relying upon the justice of our views in relation to the points committed to negotiation, and the reciprocal good feeling which characterizes our intercourse with those nations, we have the best reason to hope for a satisfactory adjustment of existing differences.

With Great Britain, alike distinguished in peace and war, we may look forward to years of peaceful, honorable, and elevated competition.

From France, our ancient ally, we have a right to expect that justice which becomes the Sovereign of a powerful, intelligent, and magnanimous People. The beneficial effects produced by the commercial convention of 1822, limited as are its provisions, are too obvious not to make a salutary impression upon the minds of those who are charged with the administration of her Government.—Should this result induce a disposition to embrace, to their full extent, the wholesome principles which constitute our commercial policy, our Minister to that Court will be found instructed to cherish such a disposition, and to aid in conducting it to useful practical conclusions.

Our Minister recently appointed to Spain has been authorized to assist in removing evils alike injurious to both countries, either by concluding a Commercial Convention, or by the liberal and reciprocal terms, or by arguing the acceptance, in their full extent, of the mutually beneficial provisions of our navigation acts.

With other European Powers, our intercourse is on the most friendly footing.

Our trade with Russia, although of secondary importance, has been gradually increasing, and is now so extended, as to deserve the fostering care of the Government. A negotiation, commenced and nearly completed with that Power, by the late Administration, has been consummated by a treaty of amity, navigation, and commerce, which will be laid before the Senate.

Considerable advances have been made during the present year, in the adjustment of claims of our citizens upon Denmark for spoliation; but all that we have a right to demand from that government in their behalf has not yet been conceded.

The present year, in the adjustment of claims of our citizens upon the Barbary Powers, continues, as they have long been, of the most favorable character. The claims of our citizens upon the South American Governments, generally, are in a train of settlement.

Measures have been taken to place our commercial relations with Peru upon a better footing than that upon which they have hitherto rested; and it is met by a proper disposition on the part of that Government, important benefits may be secured to both countries.

## Election of President, &amp;c.

To the people belongs the right of electing their Chief Magistrate, it never designed that the choice should, in any case, be decided, either by the intervention of electoral colleges, or by the agency confided, under certain contingencies, to the House of Representatives. Experience proves, that, in proportion as agents to execute the will of the people are multiplied, there is danger of their wishes being frustrated. Some may be unfaithful; all are liable to err. So far, therefore, as the people can, with convenience, speak, it is safer for them to express their own will.

## Agriculture, Commerce, &amp;c.

No very considerable change has occurred during the recess of Congress, in the condition of either our Agriculture, Commerce, or Manufactures. The operation of the Tariff has not proved injurious to the two former, nor as beneficial to the latter, as was anticipated. Imports of foreign goods have not been sensibly diminished; while domestic competition under an illusive excitement has increased the production much beyond the demand for home consumption. The consequences have been low prices, temporary embarrassment, and partial loss. That which of our manufacturing establishments are based upon capital, and are prudently managed, will survive the shock, and be ultimately profitable, there is no good reason to doubt.

To regulate its conduct, so as to promote equally the prosperity of these three cardinal interests, is one of the most difficult tasks of Government; and it may be regretted that the complicated restrictions which embarrass the intercourse of nations, could not by common consent be abolished, and commerce allowed to flow in those channels to which individual enterprise—always its surest guide—might direct.

But we must ever expect selfish legislation in other nations, and are therefore compelled to adapt our own to their regulations, in the manner best calculated to avoid serious injury, and to harmonize the conflicting interests of our agriculture, our commerce, and our manufactures. Under these impressions, I invite your attention to the existing Tariff, believing that some of its provisions require modification.

## Revenue.

The public prosperity is evinced in the increased revenue arising from the sales of the public lands and in the steady maintenance of that produced by imports and tonnage; notwithstanding the additional duties imposed by the act of 9th May, 1828, and the balance in the Treasury on the 1st of January, 1829, was five millions nine hundred and seventy-two thousand four hundred and thirty-five dollars and eighty-one cents. The receipts of the current year are estimated, at twenty-four millions 600 and two thousand two hundred and thirty dollars; and the expenditures for the same time at twenty

six millions one hundred and sixty-four thousand five hundred and ninety-five dollars;—leaving a balance in the Treasury on the 1st of January, next, of four millions four hundred and ten thousand and seventy dollars and eighty-one cents.

## Public Debt.

There will have been paid, on account of the public debt, during the present year, the sum of twelve millions four hundred and five thousand and five dollars and eighty cents; reducing the whole debt of the Government, on the first of January, next, to forty-eight millions five hundred and sixty-five thousand four hundred and six dollars and fifty cents, including seven millions of five per cent stock, subscribed to the Bank of the United States.—The payment on account of the public debt, made on the first of July last, was eight millions seven hundred and fifteen thousand four hundred and sixty-two dollars and eighty-seven cents. It was apprehended that the sudden withdrawal of so large a sum from the banks in which it was deposited, at a time of unusual pressure in the money market, might cause much injury to the interest dependent on bank accommodations. But this evil was wholly averted by an early anticipation of it at the Treasury, aided by the judicious arrangements of the officers of the Bank of the United States.

The President expresses an opinion in favour of appropriating surplus public funds, to internal improvement.

## The Indians.

The condition and ulterior destiny of the Indian tribes within the limits of some of our States, have become objects of much interest and importance. It has long been the policy of Government to introduce among them the arts of civilization, in the hope of gradually reclaiming them from a wandering life. This policy has, however, been coupled with another, wholly incompatible with its success. Professing a desire to civilize and settle them, we have, at the same time, lost no opportunity to purchase their lands and thrust them further into the wilderness. By this means they have not only been kept in a state of barbarism, but been led to look upon us as unjust and inimical to their fate. Thus, though lavish in its expenditures upon the subject, Government has constantly defeated its own policy; and the Indians in general regarded further advances toward civilization, as a source of new calamities. A portion, however, of the Southern tribes, having mingled much with the whites, and made some progress in the arts of civilization, have lately attempted to erect an independent government within the limits of Georgia and Alabama. These States claiming to be the only Sovereigns within their territories, extended their laws over the Indians, which induced the latter to call upon the Indians for protection.

Under these circumstances, the question presented was, whether the General Government had a right to sustain those people in their pretensions? The Constitution declares, that "no State shall be formed or erected within the jurisdiction of any other State, without the consent of its Legislature." If the General Government is not permitted to tolerate the erection of a confederate State within the territory of one of the members of this Union, against her consent, much less could it allow a foreign independent government to establish itself within the Georgia independent government, which eventuated in a federal union, as a sovereign State, always asserting her claim to certain limits; which, having been originally defined in her colonial charter, and subsequently recognized in the treaty of peace, she has ever since considered as within her territory. If, therefore, the Government is to permit a portion of her territory to the United States, in the articles of cession of 1802, Alabama was admitted into the Union on the same footing with the original States, with boundaries which were prescribed by Congress. There is no constitutional, conventional, or legal provision, which allows them less power over the Indians within their borders, than is possessed by Maine or New York. Would the people of Maine permit the Penobscot tribe to erect an independent Government within their State? and unless they did, would it not be the duty of the General Government to support them in resistance to the claims of the United States? Would the people of New York permit each measure? Would the people of New York permit each measure? Would the people of New York permit each measure?

Under these circumstances, if such an institution is deemed essential to the fiscal operations of the Government, I submit to the wisdom of the Legislature, whether a national one, founded on the credit of the Government and its revenues, which would avoid all constitutional difficulties, and at the same time secure all the advantages of the Government and country that were expected to result from the present Bank.

In addition to the subjects to which reference has been made in the extracts given above, the reduction of duties on certain articles of merchandise, necessities of life, and not produced in this country, is spoken of as proper at some future period. Likewise a wish is expressed, that the Pension law may be revised.

Our Military Schools are recommended to the favorable notice of Congress.—It is thought our Navy needs no augmentation, in time of peace.

The President recommends to the consideration of Congress, the Representatives of Com. Decatur, and the officers and crew who were with him, at the destruction of the frigate Philadelphia, under the guns of Tripoli.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

## NO. XIV.

It is well known, Messrs. Editors, that a long series of numbers, on a single subject, is not apt to be read; especially if it be of the nature of a legal or many misgivings in calling upon the public to follow me from one stage to another of the negotiations with the Cherokees; but I have been advised that no part of the preceding numbers could be omitted without injury to the cause. If I were arguing before the Supreme Court of the United States, a simple reference would, in many cases, be sufficient, where I have felt it necessary to make quotations. Yet I think any candid lawyer will admit, that if he were pleading the cause of the Indians before the highest tribunal in our country, he would be constrained by faithfulness to his clients, to dwell much longer upon some topics than I have done. Let it be remembered, that the honest, fair-minded, intelligent members of the American community are to decide this question; or at least, that they may decide it justly and properly, if they will take the trouble to understand it, and will distinctly and loudly express their opinion upon it.

And here let me humbly entreat the good people of the United States to take this trouble upon themselves, and not to think it an unreasonable task. Let each intelligent reader consider himself a jurymen in the case; and let him resolve to bring in such a verdict as he can hereafter regard with complacency. It is not a single man who is on trial, and who may lose his life by the carelessness of the jury.

Sixty thousand men, women and children, in one part of the United States, are now in constant expectation of being driven away from their country in such a manner as they apprehend will result in their present misery & speedy extermination. Sixty thousand human beings, to whom the faith of the United States has been pledged in the most solemn manner, to be driven away—and yet the people of the United States unwilling to hear their story, or even to require silence till their story can be heard!

I am encouraged, Messrs. Editors, to proceed, by the assurance which has reached me from different quarters, that our community is not callous to every feeling of justice and honor, in relation to the Indians; that there is a greater disposition to inquire into this subject than on any other now before the public; and that even my numbers, deficient as they are in vivacity, are extensively read with that interest, which the magnitude of the cause, in all its bearings, may well excite.

A few remarks upon the treaties with the Cherokees may not be useless.

It is a natural inquiry. Have there been any attempts to treat with this nation since the year 1819? There have been many; and although the Statesmen of Georgia now think that the United States have the power to make treaties with the Indians, it is not more than one or two years since, they were urging Congress to make appropriations for this object, and pressing the Executive to procure the Cherokee country by negotiation. In regard to this matter, they have been extremely importunate. Mr. Monroe was teased by them during his whole presidency. Their scruples, as to the extent of the treaty-making power, are of quite recent origin; and it is supposed that they would not vehemently remonstrate, if a treaty should now be made, the terms of which would compel the Cherokees to take up their residence under the shade of the Rocky Mountains. The scruples about the treaty-making power seem not to have existed till after the Cherokees refused to treat any more. When chiefs and people had thus refused, at home and abroad, in their own territory and at Washington—when they had declared in writing, that there was not money enough in our national treasury to purchase an additional foot of Cherokee land; and when these declarations were made with a determination and constancy which left no hope of forming a treaty, then it was discovered, that the government of the United States possessed no power to make a treaty.

In my third number I observed, that it is of little importance, whether the treaty of Hopewell is in force now, or not; and that Judge White, of Tennessee, supposed it to be abrogated. All the most material parts of that treaty are incorporated into the treaty of Holston. There is one provision, however, not thus incorporated; viz. that the Cherokees may send a Deputy of their choice to Congress. Though this treaty of Hopewell was made under the old Confederation, yet if it is in force, good faith would require, that the Cherokees should be allowed a privilege tantamount to sending a Deputy to Congress at the time that treaty was made.

The following reasons, which have become apparent in the course of this investigation, satisfy me that the treaty of Hopewell is still in force:

1. In all the subsequent treaties, there is no intimation, not even the most obscure, that this treaty, or any other, had been abrogated, annulled or superseded.

2. In the second treaty of Philadelphia, 1794, the United States gave money "to evince their justice" to the Cherokees, for relinquishments of land by the treaty of Hopewell and the treaty of Holston. Here both treaties are mentioned in precisely the same manner, which would hardly have been the case, if one had been abrogated, while the other was the foundation of all subsequent treaties.

3. The first article of the third treaty of Tellico, 1805, is in these words: "All former treaties which provide for the maintenance of peace & preventing of crimes, are, on this occasion, recognised and continued in force."

The treaty of Hopewell was a former treaty, which was directed almost wholly to the maintenance of peace, and the prosecuting of crimes.

4. In the second treaty negotiated by Gen. Jackson, 1817, it is stipulated, that "the treaties heretofore made between the Cherokee nation and the United States are to continue in full force." The phrase "the treaties" means the same as all treaties.

It is not probable that all these documents were before Judge White, when he arrived at the conclusion above stated. At any rate, they will probably lead most readers to a directly opposite conclusion.

Here, then, we have sixteen treaties with the Cherokees, negotiated from 1794 to 1819, and by five Presidents, all resting upon the same principles, all consistent with each other, and all now in force, except that some may have become obsolete by subsequent stipulations on the same subjects. The earlier treaties are repeatedly and solemnly recognised by later ones. An official letter of Mr. Jefferson is curiously wrought into a treaty, so as to form a connecting band to the whole system. In the last treaty of all, negotiated by the present Vice-President of the United States, a law of Congress is introduced for the paramount defence of the Cherokees.

If we look into the history of the Indians, from the Delaware treaty of 1778, (from which a quotation was made in my ninth number,) to the Creek treaty of 1826, the same inviolable territory, the same solemn guaranty, the same proffer of friendship and good neighbourhood, will every where be found. So many treaties had been formed with Indians previously to 1810, that Mr. Justice Johnson pronounced them "innumerable." In none of these treaties is the original title of the Indians declared to be defective. In none of them it is said that Indians must lose the power of self-government, or that they must come under the government of the States. In no case have the Indians signed away their inheritance, or compromised their independence.—They have never admitted themselves to be tenants at will or tenants for years. Upon the parchment all stands fair; and so far as their present engagements extend, they are under no moral obligation to leave their country than are the inhabitants of Switzerland to leave their native mountains.

What is the evidence brought against this mighty mass of treaties? Nothing; absolutely nothing. The Secretary of War merely says, that the Cherokees were permitted to remain on the lands of Georgia. But where is his authority?

If we turn from treaties to the laws of the United States, we find the whole system of legislation made in exact accordance with the treaties. Nearly all these compacts required appropriations of money. When the appropriations were made, the treaties came of course under the view of both Houses of Congress; and every such appropriation was of course an assent of Congress to the treaty.

Besides, some of the most important articles of treaties were taken from previously existing laws of Congress. Thus, the 11th article of the treaty of Holston is taken from the treaty made with the Creeks at New York, August 7th, 1790, where it was inserted verbatim, from "an act to regulate trade and intercourse with the Indian tribes," which was approved by President Washington only sixteen days before.

This discovery I have just made, and consider it as decisive evidence that the treaty with the Creeks was a measure of great deliberation, and that the eminent men of that day laboured to make every part of their political system harmonize with every other part.

If we leave both laws and treaties, and look at the conduct of our Government toward the Indians, we find the professions of Indian Agents to have been always directed to this one point, viz. to satisfy the Indians that the government would deal justly and faithfully by them, would perform all its engagements, and would secure to them the permanent possession of their country. They were constantly urged to become farmers, to educate their children,

and form a regular government for themselves; and all this avowedly with a view to their permanent residence. This was done by Gen. Washington, by Mr. Jefferson, by Mr. Madison, by Mr. Monroe, as can be shown from published documents, and probably by the elder Adams and his son.

To treaties, laws, usage, every public and every private pledge, are to be added the dictates of reason and common sense, and the principles of immutable justice. All these stand on the side of the Cherokees. Still Georgia demands all the land which lies within what are called her chartered limits. The nature of this demand will be examined hereafter.

## WILLIAM PENN.

## From the U. States Gazette.

MAIL ROBBERY.—On Sunday morning about half past three o'clock, the Postville (Mount Carbon) stage was stopped on the Ridge Road, about two miles from the city, by three armed ruffians, who tied the passengers, ten in number, and the driver, their own handkerchiefs, robbed them of what money they had, and then dragged the mail bags from their place of deposit, cut them open, and rifled the letters of their contents—the value of which we have not learned. The papers and letters, together with a part of the contents of the trunks, were discovered after day light, scattered about the turnpike, together with the lamps used by the robbers. One of the newspaper bags and the letter mail were returned to the post office about 7 o'clock.

There can be little doubt that the same persons were engaged in this robbery who committed that upon the Kimberton mail last week.

## WILKESBARRE, (Pa.) Dec.

Shocking Accident.—On Saturday last Solomon Decker and John Ward, two of the men employed at the Baltimore Coal Bld in this vicinity, made a partial blast, whereby a large piece of coal (probably about two tons) became loose and hung insecurely from the top of the bed. They then attempted to pry it off with levers, but were unable to accomplish their object. In this situation, they were in the act of again charging it with powder, when the great mass gave way, and came down with great violence. Decker was killed instantaneously, being literally crushed beneath it. Ward also was partially buried by a quantity of loose coal which came down with the main body. He was taken out severely injured, but will evidently recover.

The Statue of Washington at Baltimore.—This Statue, the work of Mr. Canziani, is 16 feet high, and was raised to the top of the monument on the 25th ult. It is in three pieces, and weighs, including the pedestal, sixteen and a half tons. The two lower pieces of the statue had been elevated previously to the 25th, by a very ingenious mechanical arrangement planned by Mr. Woodside, and its operation in raising the bust was highly satisfactory.

The marble of which the statue is formed is of a very pure kind, free of veins, and is a fine specimen of the native white formation which abounds in the neighborhood of Baltimore. The block, although it has been divided into three parts for the convenience of transportation and in order to facilitate the labour of the artist, was originally in a single piece. It was procured on the farm of Mrs. Taylor, in Baltimore county, that lady having patriotically given it without charge, as soon as the object was known for which it was designed. It is not a little singular that it was found in a field by itself, and proved to be exactly of the dimensions and quality required by the artist. Its weight in the rough state was thirty-six tons.—*Balt. Amer.*

December Strawberries.—Yesterday Mr. Moses Healy, presented us with a dozen fine ripe strawberries, which had all the flavor of this fruit in June. They were plucked from slips cultivated in the same manner as house plants. With a little attention the vines can be made to bear through the winter.—*Providence paper.*

A Convention of Delegates from the different Bible Societies in North Carolina, was held in the Hall of the House of Commons, at Raleigh, on Wednesday, the 19th November. The meeting was numerously attended, and His Excellency Governor Owen, was invited to take the chair. The Rev. Dr. A. W. Ayler, from the American Bible Society, New York, and several other gentlemen addressed the meeting. Resolutions were adopted for supplying every destitute family in the State, with a copy of the Bible.

The first cargo of Anthracite Coal has been received in Baltimore from the mines of the Baltimore Company of the Susquehanna.

A man named Gisleben Guile, was drowned in the Mohawk, near Utica, last week, by the upsetting of a skiff.

FIRE.—The dwelling house of Samuel P. Nins of Constable, Franklin county, was consumed by fire last week, together with its contents. This accident was caused by the drying of flax by a stove to which the fire was communicated.

MELANCHOLY OCCURRENCE.—On Friday morning of last week, the scaffolding of the public well now constructing in Thirteenth-street, suddenly gave way, and six men who were at work upon it were precipitated to the bottom, where there was five or six feet depth of water. Three of the men, Oliver Tompkins, James Mulliner, and George Steward were taken out dead, having been killed by the fall or drowned—a fourth, named Fregaskin, had a leg broken, the other two escaped without injury. Two of the unfortunate persons who lost their lives, belonged to Tarrytown, to which place their bodies were conveyed.—*Merc. Adc.*

GREAT FIRE IN CAMDEN, S. C.—A letter received in Philadelphia mentions that on the 23d, a fire broke out at Camden, S. C. in a stable on the west side of Dr. Blanding's apothecary shop; and that every house on that side of the street, except Dr. B's shop, and a barber's shop, were burnt to the ground.—On the other side of the way, every building, from the door of M'Adams tavern to the market, was burnt.

NEW PRESBYTERIAN CHURCH.—We understand, says the Morning Herald, that the Union Presbyterian Church, recently formed in this city, by a secession from the church in the Bowery, and now worshipping in Vandewater street, have purchased the church in Prince-street, east of Broadway, formerly occupied by a society of Universalists. The amount of the purchase money, we are informed, was \$17,500.

GROWTH OF CINCINNATI.—In 1802, when Cincinnati was incorporated, it contained only about 800 inhabitants. The population now amounts to above 25,000, of which 8,000 have been added within the last three years. The number of steam-boat arrivals from the first of November, was 803; and about one-third that number of keel and flat boats arrived in the same period.

NO Nodding.—The members of the Virginia Convention have a practice of expressing their admiration of a speaker by nodding at him when he utters a good sentence, or makes a hit in his argument. It is said that while Mr. Randolph was speaking, the heads of the whole Convention were in motion, and a writer in the Whig expresses apprehension that the nodders would get a crick in the neck.

This mode of nodding the opinion audience entertains of a public speaker, though novel in deliberative assemblies, has long been practiced in Churches.—*R. I. American.*

At the late term of the Supreme Court, in Portland, Mrs. Godfrey vs. Peter Kincaid, recovered eleven hundred and eleven dollars, for a breach of promise of marriage. Kincaid is about fifty-three years of age, the widow Godfrey, twenty-four.

An action was brought in the Circuit Court, in this city, on Monday, by Samuel De Mott, to recover damages for the seduction of his daughter by Oliver S. Denton. The defendant made no defence. Judge Edwards charged the jury, recapitulated the circumstances of the case, and adverted to the penitence of the defendant. The jury brought in a verdict of \$7,500 against the defendant. The parties reside in Queens County.—*N. Y. paper.*

The Grand Jury of Washington County, lately adjourned without finding a single indictment. This creditable fact is attributed to the "blessed influence of Temperance Societies."

Lead.—It is stated in a western paper, that the amount of lead manufactured in and about Galena, Illinois, in July, August, and September last, was between four and five millions of pounds; and in the quarter which will end on the 31st inst. it is anticipated that at least an equal amount will be produced.

Fire White Wash.—The Baltimore Patriot gives the following directions for making liquid Plaster of Paris:—Into a common barrel half full of white wash put one ounce of sulphuric acid largely diluted with water, stir them together, then apply them to any wood work as common white wash is applied. This coating is an artificial gypsum of plaster of Paris. The coating thus formed is whiter, harder, more adhesive, and very little more expensive than common whitewash. It forms a better protection of wood from fire than common whitewash. The conjecture which occurred to the writer that such would be the case, having been reduced to the test of experiment this summer in Quebec has completely succeeded.

FROM SMYRNA.—We learn from Captain Nicols, of the schooner Exact, arrived last evening, that the Russian fleet we were not permitted to come up to Smyrna, that the Admiral had to proceed up in his barge.

The Exact sailed from this port on the 31 of August, has been to Malta and Smyrna, taken in and discharged cargo at both ports, and has performed her voyage in four months and four days.—*N. Y. Daily Advertiser.*

It appears that the plan of forming a canal through France, on a scale large enough to permit the passage of vessels of 100 or 120 tons, from the Ocean to the Mediterranean, is now a subject of considerable attention in that country, according to some of the Paris papers. The Southern Canal, now existing, extends from the Mediterranean to the river Garonne; so that the original plan is considered as only partly completed.—*ib*

Stone at the South.—The St. Louis Times of the 14th November, notices a fall of snow in that region, on the 11th, to the depth of three inches.

The Agents of the Eagle Bank at New-Haven, give notice to the creditors that a dividend of 12½ cents on the dollar, on the amount of their demands, will be paid on and after the 21st December, 1829. All such creditors as hold certificates of debt must present the same, or the dividend will not be paid.

In some of the boarding houses and taverns in London, it has been ascertained that narcotic drugs have been infused in the drink of sailors, that their pockets may be easily plundered.

The Russians have singular names—they have their Burts-off, their Pop-off, their Kud-as-off, and their Ram-us-off. No wonder the Turks could not resist them.

The Flourishing Condition of the Lane.—There were twelve lawyers attending the late Session of the Superior Court for Jefferson County, and but a single case returned.—*Georgia Paper.*

A Baker's Dozen.—The wife of Mr. Joseph Whitmore, a merchant, of E. Hadding (says the Middletown Sentinel), is now the living mother of THIRTEEN DAUGHTERS! all sprightly, active children—the youngest about three weeks old—and has never lost one. It is doubted whether there is anything similar to this in the United States.—The three eldest daughters are married and have families. Mrs. W. never had a son.

COLUMBIA COLLEGE.—Wm. A. Duer, L. L. D. one of the Circuit Judges of this State, was elected yesterday morning President of Columbia College, N. York paper.

WELL AND CANAL.—We learn, through the Albany Daily Advertiser, that, on the 20th Nov. the locks of this canal were passed, and two vessels, the Ann & Jane, of York, U. C. and the R. H. Boughn, of Youngstown, arrived in Lake Erie from Lake Ontario, being the first vessels that ever passed from Lake to Lake. The above vessels arrived in Buffalo, on the 2d inst. and were saluted by cheers and discharges of artillery.

The same paper informs us that the late breach in the Oswego canal has been repaired, and the water let in for mills as well as navigable purposes.

FARMINGTON CANAL.—The New-Haven Herald says:—The ringing of bells and firing of cannon announced to our citizens on Saturday last, about 11 A. M. the arrival of the Canal Boat Gen. Sheldon, Capt. Woolworth, from Westfield, to which place the Hampshire and Hamden Canal is now completed. The Boat left Westfield on Thursday morning, but the cold setting in on that day, she was retarded on her way by the ice in the Canal, and by some repairs found necessary to protect her from chafing. A number of the most respectable gentlemen from Westfield and its vicinity came passengers, to witness the success of this first experiment, and to mingle congratulations with our citizens.

## MARRIED.

At New York, Mr. Charles N. Jacobs, to Miss Charlotte B. daughter of Mr. Henry Kirkham, all of this city.

At Goshen, Mr. John Fogg, to Miss Sarah Maiden.

At New Haven, Mr. Alfred Daggett, to Miss Laura Gilbert, daughter of Elias Gilbert, Esq.

At Middletown, Mr. Amos Fairchild, of Berlin, to Miss Eliza Smith.

At Litchfield, Mr. Edward Seymour, of Farmington, to Miss Harriet Johnson, of Bristol.

At New Britain, Mr. Joseph H. Garney, of Watertown, to Miss Caroline Turner.

## DIED.

In this town on the 6th inst. Mr. Abel A. Essigo, aged 39.

At Torrington, Miss Harriet White, 24. Mr. David White, 29.

At Norwich, Miss Lydia C. Huntington, 22.

At New London, Mrs. Eliza Henfield, 37.

At Lyme, Miss Jerusha Beckwith, 73.

At Bristol, Mr. Joel Baldwin, 57.

At Bristol, on the 3d inst. Georgeanna, daughter of Walter and Laura Williams, aged 15 months.

On the 7th inst. George M. son of Daniel B. and Sarah M. Hinman, aged 8 months.

The present instance affords us a striking proof that death commits its ravages amongst the young, as well as the old—and that sooner or later we must all undergo the same change. And what is more affecting, when we view the cheerful countenance, and smiling cheek of the infant, blooming like the flower of Spring; torn from its parents by the cold and fearless arm of Death. But we mourn not at those without hope; and would pray for that grace, that will enable us freely to yield them to Him, who took little children in his arms, and blessed them.



## POETRY.

From the Epitaph Watchman.  
THE INDIAN EXILES.

Why grieve with step so slow you red-brow'd throng?  
Sire, son and bride, in long procession drear?  
The mother leads her wailing child along,  
Yet breathes no sound its wearied heart to cheer:  
Flickering Youth, and pained Age appear  
To those unmarred ranks,—with speechless care  
The warrior droops, who never bow'd to fear,  
And the time-honour'd Chief, with haughty air,  
Gave on his furrow'd brow unutter'd wrongs doth bear.

Why from their peaceful dwellings do they fly  
To unshorn forests, and to deserts bare?  
Where roams the savage beast with vengeful eye,  
And famine seizes what his fang may spare:  
Ah! why this mute and motionless despair,  
As the last parting glance they sternly throw  
On home and stream and vale and mountain fair?  
They answer not, save by those tears of woe  
Which o'er their fathers' graves in wild profusion flow.

But what with lip compressed they look severe  
In the deep socket of a suffering heart,  
I know.—The hoarse winds shriek'd it to my ear,  
The tempest wrote it with his lightning-dart,  
Earth rais'd her voice and took up accuser's part:  
Oh native Land! thou Eden of the free,  
So blest by Heaven, so glorious as thou art,  
I bow'd my head in bitterness for thee,  
And mourn'd thy broken vows, thy threaten'd infamy.

I slept,—and laid my deep and troubled dream  
A spirit past.—Fear bath'd my limbs in dew.  
The unearthly eye with indignation's gleam  
Was bright,—yet by the brow serene I knew  
The "Pater Patrie,"—he who dauntless drew  
His awful sword to bar Oppression's claim,  
Now from his hollow'd tomb where pilgrims true  
Kneel in their love, the Sage and Warrior came  
To save the red-brow'd few and spare his country's shame.

And lo! in heaven-girt panoply were seen,  
Like ancient Macedon's unbending band,  
Illustrious statesmen of majestic mien,  
And sacred priests who at God's altar stand,  
And hoary-templed men with wisdom's wand,  
And woman's plaint was heard, with the low prayer  
Of lisping babe,—while o'er their much-lov'd land  
A shield they threw, and strove with watchful care  
To guard from blackening trace her holy annals fair.

So back the exiles turn'd.—Amid the throng  
Was no reluctant step, or lingering sigh:  
Back to their cot they turn'd with shout and song,  
Their dear country's fields and clear blue sky,  
Amid their kindred sepulchres to die:  
The faithful dog through each familiar shade  
Fawn'd at his master's side with joyous eye,  
Gay infant groups around each threshold play'd,  
And sounds of rural toil rose sweet from every glade.

## EFFECTS OF INFIDEL PRINCIPLES.

The following plain statement of facts, we think calculated to be of much service at the present time. Men who have for several years observed, with any degree of minuteness, the influence of the different principles of action, will readily assent to the fact, that the results which are given below, are those which may reasonably be expected.

Of late, my friend Lang, a good deal has been said about Miss Wright, and her temple of Reason. I think the plain, simple, but true history of myself and William affords as good a practical comment on the effects of infidel principles, as any thing I have met with. If you think it worth publishing, it is at your service. In a short time it will be forty winters since I first landed in New York; I was then in my twentieth year, without a face that I knew, or a friend to counsel or direct. On the first Sabbath morning after we landed, three young men of our passengers called and inquired where I was going to-day. I said, to church. They answered, we have been near ten weeks confined to the ship, let us now walk out and see the country; our health requires exercise, and we can go to church, another day. I said, as long as I can remember I had gone to church with my father every sabbath of my life, and when we parted, his last words were "Remember the Sabbath day." They went to the country; I went to church; they spent a few shillings of their wages; I put two one penny corporation bills in the plate. Some of them were good mechanics, and got from \$8 to \$10 per week; my branch was poor, and it was only by close application I earned \$5 per week. They continued going into the country, found loose company, spent most of their week's wages, came home half drunk, sometimes caught by a thunder storm, spoiled their fine clothes and hats; rose late on Monday morning, bones and head aching, and could work but little all that day. I went to church, saved my wages, rose early on Monday morning, my bones rested, my head sound and started on the labors of the week with a light heart, and quiet conscience. At the end of the year they could show fine clothes, and powdered heads on Sunday; but I could show \$100 piled in the corner of my chest. They have all been gone long ago; having lived fast, they died early; while I, as one consequence of regular living, have not been confined by sickness for one day in all that period. Now Mr. Deist, and Mrs. Deist, who you purpose to reform the world by destroying the Bible, and abolishing the Sabbath, I would ask you who lived the most comfortable life, they, or I? who were the most useful members in society? they died, and left their wives and children beggars. If I die to night, my family have the tools and hands to make themselves independent of the world.

About three months after I landed, there came from England into the shop where I wrought, a man by the name of William; he had a fine little woman for a wife, and one or two young children. He was an excellent mechanic, and the first, I believe, who manufactured coach springs in New York; he was, by religious profession, a Baptist, and went to the church in Gold street. Dr. Foster, I believe, was then the pastor. He continued a consistent professor, attending church regular-

ly with his wife and children. But William was a warm politician; a democrat as red hot as the iron he hammered. He was soon found out by the radicals of that day. About this time there came to the city a man by the name of Palmer, who was either born blind or had lost his sight by disease. This blind leader of the blind, used to lecture on deism in what was then called the Assembly room, in William street. William was led by some of his new associates into this dungeon of despair and drunk deep into their dark and cheerless doctrine. In a short time he came out a flaming deist, and instead of going with his wife and children to church, he led them to Long Island, or the fields in Jersey, to any set of blockheads, who would hear him. His children as they grew up, being left to wander as they pleased, soon associated with bad company, and turned out worse than good for nothing. He had commenced business for himself, and for some time was in a very thriving way. But now, every thing was forgot in his zeal for propagating his new principles. You might find him in every street and corner, pouring out his new light; and so vulgar and brutish was the language in which he blasphemed every thing which society in general holds sacred, that moderate men of any principle got disgusted; he shunned his company and shop, and his worldly circumstances began to fall into decay. As old shopmates, he and I ever have been and now are, on the most friendly terms when we meet; and from the beginning have I expostulated, and warned him of the ruin he was bringing on himself and family in this world, laying the next aside. Though he could not deny the truth of what I said, yet he seemed like one who had gone so far that he was ashamed to recede. One morning about ten o'clock, a few weeks ago, he called on me and asked for something to buy his breakfast, as he had not tasted any thing that day. I looked on him with sorrow, almost crying. Says I, William, has it really come to this with you? He said he had not a cent, a friend, or child, to help him in the world. I asked for his sons, and daughters, by name: they had all gone to ruin or were dead. The few old friends of the Williamstown street Illuminati, now that he was poor, knew him not. I gave him a small sum, and told him to call on me in his extremity. Says I, William, there are my sons and daughters; they are an honor to their parents, being all useful members of society. Your children and mine were brought up neighbors to one another. What should make them to differ? He was silent. Says I, I told you 34 years ago, your mad principles would beggar yourself, and ruin your family. While you carried your children to the fields, or left them to wander in the road to destruction, I carried mine to the church, where they were not exposed to bad company; and now they walk in the ways of wisdom, which are pleasantness and peace. I added, you must now be convinced that religion is the best thing for this world; and in the next, they who profess it will be as well off as you. But if the Bible is true, you may say with the miser, I was starved in this, and damned in that which is to come. He confessed I had the best of the argument, and said he might have been a rich man if he had stuck to the principles he brought with him from England. He said he thought of going into the almshouse; it was a good last retreat; and for this says William, I have to thank Christianity; for, where the Bible is not known, they have neither almshouse nor hospital. I have only to add, that this story is no fiction, nor combination of characters that may have existed; but it is literally true. My friend William now lives, [you know him] he is a man of truth, [though a deist], and will vouch for what I have said, were he asked.—If any one doubts, you may give them my name. I will point them to some of the men, still alive, of whom I speak.

Yours,

CARDUS.

\*One of the young men of whom I speak, was a baker; in a fit of intemperance, while working dough in the trough, alone, he lost his balance, tumbled in with his head buried in dough, and in this situation he was found dead. This fact is known to scores of his countrymen now in this city.—A. T. GAZ.

## DANGER OF INFIDEL BOOKS.

John Stratford, who was executed at Norwich, in August last, for murder, confessed his guilt, and with tears exclaimed, "I attribute my downfall primarily to reading 'Paine's Age of Reason'; Carlisle's recent works; and the secondary cause to an unlawful connexion with an abandoned woman."

A minister who visited him in prison says, "I inquired of him what had been the general course of his life, previous to this last awful act. He replied that he had maintained a tolerably good character for honesty and fair dealings; that he was formerly in the habit of going to church, and to different dissenting places of worship. I asked him if he had at any period of his life embraced infidel principles.—I shall never forget his reply, his look, and his manner. The question seemed to rouse him from his torpor. He exclaimed, 'I did, sir, to my disgrace, to my ruin, and perhaps to my eternal destruction.' He said he had not doubted the existence of a God; but he had speculated and denied the existence of a devil. He had read Paine's Age of Reason, which had been his ruin. I inquired to what conduct these infidel sentiments led, and he replied, 'Of course to Sabbath-breaking, the entire neglect of public worship, and to bad company. Then I became connected with gamblers. Thus my heart was so hardened that I was prepared for the most guilty conduct.'—*London Tract Mag.*

## THE FIELD OF WATERLOO.

The following article is taken from a very interesting work, in three volumes, which has lately been published in London, entitled "Stories of Waterloo." It possesses a melancholy and instructive interest. Who can look

over such sanguinary records, and not wish for that promised and blessed period when the strife and contentions of the Earth shall cease:—when

"The noise of war shall cease from sea to sea,  
And married nations dwell in harmony."

The last gleam of fading sunshine fell upon the rout of Waterloo. The finest army, for its numbers, that France had ever embattled in a field, was utterly defeated; and the dynasty of that proud spirit for whom Europe was too little, was over.

Night came, but it brought no respite to the battered army of Napoleon; and the moon rose upon the "broken host," to light the victors to their prey. The British, forgetting their fatigue, pressed on the rear of the flying enemy; and the roads, covered with the dead and dying, and obstructed by broken equipages and deserted guns, became almost impassable to the fugitives, and hence the slaughter from Waterloo to Genappe was frightful. But wearied with blood (for the French throwing away their arms to expedite their flight, offered no resistance,) and exhausted with hunger and fatigue, the British relaxed gradually, and at Genappe ceased altogether. The infantry bivouacked for the night around the farm houses of Caillon and Belle Alliance, and the light cavalry, some miles further on, halted and abandoned the work of death to their fresher and more sanguinary allies. Nothing, indeed, could surpass the desperate and unrelenting animosity of the Prussians towards the French. Repose and plunder were sacrificed to revenge. The memory of the former defeat, insult, and oppression, now produced a dreadful retaliation, and overpowered every feeling of humanity. The *revictis* was pronounced, and thousands besides those who perished in the field fell that night beneath the Prussian lance and sabre. In vain a feeble effort was made by the French to barricade the streets of Genappe and interrupt the progress of the conquerors. Blucher forced the passage with his cannon, and so entirely had the defeat of Waterloo extinguished the spirit and destroyed the discipline of the remnant of Napoleon's army, that the wide hurra of the pursuers, or the very blast of a Prussian trumpet, became the signal for flight and terror.

But although the French army had ceased to exist as such, and now (to use the phrase of a Prussian officer) exhibited rather the flight of a scattered horde of barbarians, than the retreat of a disciplined body, never had it, in the proudest days of its glory, shown greater devotion to its leader, or displayed more desperate and unyielding bravery than during the long and sanguinary battle of the 18th. The plan of Bonaparte's attack was worthy of his martial renown; it was unsuccessful; but let this be ascribed to the true cause—the heroic and enduring courage of the troops and the man to whom he was opposed. Wellington without that army, or that army without Wellington, must have fallen beneath the splendid efforts of Napoleon.

While a mean attempt has been made to lower the military character of that warrior, who is now no more, those who would libel Napoleon rob Wellington of half his glory.—It may be the proud boast of England's hero, that the subjugator of Europe fell before him, not in the wane of his genius, but in the full possession of those martial talents which placed him foremost in the list of conquerors—leading that very army which had overthrown every power that had hitherto opposed it, now perfect in its discipline flushed with recent success, and confident of approaching victory.

At Genappe, and not, as generally believed, at La Belle Alliance, Wellington and Blucher met after the battle. The moment and spot were fitting for the interview of conquerors.—To Blucher's fresher troops the task of an unabating pursuit was entrusted; and Wellington, at midnight, returned to Waterloo across the crimson field, which that day had consumed his military glory. "I was said that he was deeply affected, as, 'by the pale moonlight,' he unwillingly surveyed the terrible scene of slaughter he passed by, and that he bitterly lamented a victory which had been achieved at the expense of many personal friends and thousands of his gallant soldiery.

When the next sun rose, the field of battle presented a tremendous spectacle of carnage.—Humanity shuddered at the view, for mortal suffering in its terrible variety was frightfully exhibited. The dead lay there in thousands—with them human pain and agony were over, but with them a multitude of maimed wretches were intermingled, mutilated by wounds and tortured by thirst and hunger. A few short hours had elapsed, and those who but yesterday had careered upon the plains of Waterloo, in the full pride of life and manhood, were stretched upon the earth: and many who had led the way to victory, who with exulting hearts had cheered their colder comrades when they quailed, were laid upon the field in helpless wretchedness.

Nor was war's misery confined to man.—Thousands of wounded horses were strewn over this scene of slaughter. Some lay quietly on the ground, cropping the grass within their reach; some with deep moaning expressed their sufferings; while others, maddened with pain,

"Yerk'd out their armed heels at their dead masters,  
Kill'd 'em twice."

When day came, and it was possible to send relief to the wounded, many circumstances tended to retard the welcome succor. The great road to Brussels from heavy rains, and the incessant passage of artillery and war equipages, was so much cut up, as to materially retard carriages employed to bring the wounded from the field. Dead horses and abandoned baggage choked the causeway, and rendered the efforts of Belgic humanity both slow and difficult. Up to the very gates of Brussels, "war's worst results" were visible. The struggles of expiring nature had enabled some to reach the city. Many however, had

perished in the attempt; and dying on the road side covered the causeway with their bodies. Pits, rudely dug, and scarcely moulded over, received the corpses, which daily became more offensive from the heat; and the same sod, at the verge of the forest, covered "the horse and his rider."

When such evidence of destruction was apparent at a distance from the field, what a display of devastation the narrow theatre of yesterday's conflict must have presented!—Fancy may conceive it; but description must necessarily be scanty and imperfect. On the small surface of two square miles, it was ascertained that 50,000 men and horses were lying! The luxurious crop of ripe grain which had covered the field of battle was reduced to a litter, and beaten into the earth; and the surface, trodden down by the cavalry, and furrowed deeply by cannon-wheels, was strewn with many a relic of the fight. Helmets and cuirasses, shattered fire-arms and broken swords; all the variety of military ornaments; lancer caps and Highland-bonnets; uniforms of every color, plume and pennon; musical instruments, the apparatus of artillery, drums, bugles; but, good God! why dwell on the harrowing picture of "a foughten field?" each and every ruinous display bore a mute testimony to the misery of such a battle.

Could the melancholy appearance of a field of death be heightened, it would be by witnessing the researches of the living amidst its desolations, for the objects of their love.—Mothers and wives and children for days were occupied in that mournful duty; and the confusion of the corpses, friend and foe intermingled as they were, often rendered the attempt at recognizing individuals difficult, and in some cases impossible.

In many places, the dead lay four deep upon each other, marking the spot some British square had occupied when exposed for hours to the murderous fire of a French battery.—Outside lancer and cuirassier were scattered thickly on the earth. Madly attempting to force the serried bayonets of the British they had fallen in the bootless essay, by the musketry of the inner files. Farther on you trace the spot where the cavalry of France and England had encountered. Chasseur and hussar were intermingled, and the heavy Norman horse of the Imperial Guard were interspersed with the grey chargers which had carried Albion's chivalry. Here the Highlander & tirailleur lay, side by side, together; and the heavy dragoon, with "green Erin's" badge upon his helmet, was grappled in death with the Polish lancer.

On the summit of the ridge, where the ground lay cumbered with dead, and trodden felloe-deep in mud and gore, by the frequent rush of rival chivalry, the thick-strewn corpses of the Imperial Guard pointed out the spot where the last effort of Napoleon had been defeated. Here, in a column, that favored the corps, on whom his last chance rested, they had been annihilated. The advance and repulse of the guard was traceable by a mass of fallen Frenchmen. In the hollow below, the last struggle of France had been vainly made.—The old guard, when the middle battalions had been forced back, attempted to meet the British, and afford time for their disorganised companions to rally. Here the British left, which had converged upon the French centre, had come up; and here the bayonet had closed the contest.

## PEACEFULNESS.

First have peace in thy own breast, then thou wilt be qualified to restore peace to others. Peacefulness is a more useful acquisition than learning. The wrathful and turbulent man, who is always ready to impute wrong, turns even good into evil; the peaceful man turns all things into good. He that is discontented and proud, is tormented with jealousy of every kind; he has no rest himself, and will allow none to others; he speaks what he ought to suppress, and suppresses what he ought to speak; he is watchful in observing the duty of others, and negligent with respect to his own. But let thy zeal be exercised in thy own reformation, before it attempts the reformation of thy neighbour.

Some are very skillful and ingenious in palliating and excusing their own evil actions, but cannot frame an apology for the actions of others, nor admit it when it is offered. If thou desirest to be borne with, bear with others. O consider, at what a dreadful distance thou standest from that charity which "hopeth, believeth, and beareth all things;" and from that humility which in a contrite heart, knows no indignation nor resentment against any being but itself.

It is so far from being difficult to live in peace with the gentle and good, that it is highly grateful to all that are inclined to peace; for we may naturally love those most, whose sentiments and dispositions correspond most with our own. But to maintain peace with the churlish and perverse, the irregular and impatient, and those that most contradict and oppose our opinions and desires, is a heroic and glorious attainment. Some preserve the peace of their own breasts, and live in peace with all about them; and some, having no peace in themselves, are continually employed in disturbing the peace of others; they are the tormentors of their brethren, and still more the tormentors of their own hearts. There are also some, who not only retain their own peace, but make it their business to restore peace to the contentious. After all, the most perfect peace to which we can attain in this miserable life, consists rather in meek and patient suffering, than in an exemption from adversity; and he that has most learnt to suffer, will certainly possess the greatest share of peace: he is the conqueror of himself, the lord of the world, the friend of Christ, and the heir of heaven!

## INTERNAL FIRE.

Hecla, Etna, Vesuvius, Sumbao, Cotopaxi, Tenneriffe, Kiraua, and nearly two hundred more active volcanos still continue to shake the earth by

their convulsions, and to devastate the countries at their feet by their eruptions. Even long intermission in their activity affords no ground of confidence that the repose of the earth will not be again disturbed. Vesuvius has, in various instances, been quiet for centuries, till forests have come to crown its crater, and vineyards and villas to adorn its declivities. The first seventy years of the christian era saw Herculaneum, Pompeii and Stabia, flourishing in this condition, at its feet: a dense population, active in business or war, or sunk in voluptuousness, dreamed not of impending ruin: although their streets were paved with the lava of ancient eruptions, the inhabitants heeded not the legend which perhaps told them of the dormant fire of the old time, and of rivers of molten rock, and of ignited stones flying through the air, and of showers of cinders and ashes veiling the sun and oppressing the earth. But the ruin came, and those who have been born almost eighteen centuries later, are now walking the streets, entering the houses, and collecting the relics of these disintegrated towns.—It is equally impossible then to doubt either the present existence of great subterranean fires, or that in former periods of the planet, they were much more extensive and terrific in their operations, than at the present day.—*Id.*

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